



Frequently Asked Questions on Manhaj : Part 2

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

Question 5. Are there any distinguished teachings or principles found in these ideologies

Yes. In reality, what we see today of the confusion in the da'wah and the manhaj is a direct result of the penetration of the Ikhwaan into this da'wah and the revival of the teachings of Qutb and Bannaa, cleverly disguised as the concepts of Sunnah and Salafiyyah. This confusion became most widespread in Sunni circles following the open da'wah of the Puppets of Aal Qutb and Mohammad Suroor in Arabia. Amongst the most salient features of their da'wah:

The Innovation of Tawheed ul-Haakimiyyah : making Allaah's sole right to govern and legislate to be the essence and core of Tawheed, such that the Kalimah is to be explained by this meaning. This was first innovated by Mawdoodi and Qutb, and has in recent times been pushed and promoted by the likes of Safar al-Hawali, Salman al-Awdah and their likes - by quoting directly and verbatim from the original propounder(s).

Ahl us-Sunnah affirm that Allaah has the sole right to legislate and judge and that this is from His Ruboobiyyah as it relates to Allaah, and from Uloohiyyah as it relates to the servants obligation to worship him alone. However, in Qutubism, this is exaggerated over everything else and made the sole point of concern in the da'wah. This is connected to the extremism that is also found in the arena of takfir and also jihad in those affected by the doctrines of Qutb and Bannaa.

This innovation is actually directed towards abolishing the tafseel of the Salaf in the issue of ruling by other than what Allaah has revealed, and pushing instead, the

absolution and generalisation found in the books of Sayyid Qutb, Mohammad Qutb and Safar al-Hawali into the minds of the masses. The issue of Haakimiyyah to all neo-Qutubites and neo-Bannaawites is related only to judgements related to the dealings between the people. As for issues of aqeedah and manhaj, then the neo-Qutubiyyah and neo-Bannaawiyyah are not fundamentally concerned with calling to judging by what Allaah has revealed in issues of aqeedah and manhaj. This illustrates that their concern with this Haakimiyyah of Qutb is only a political concern which has a political agenda, for if it had been otherwise, they would not have displayed such repugnant Irjaa' towards the Innovators.

The Innovation of al-Muwaazanaah : mentioning the good points of the Innovators when refuting them. And this was a ploy to make the teachings of Sayyid Qutb and Hassan al-Bannaa more palatable to the Salafis. It is not correct that you mention the good points of the Innovators when refuting them, since this defeats the objective of warning from them in the first place. This innovation was propounded and enjoined by Salman al-Awdah and also Abdur-Rahmaan Abdul-Khaaliq. In reality it is a revival of the Bannaawi Bid'ah, outlined above. The spokesmen of the Qutubi, Bannaawi manhaj knew that the Salafis would never dare to read the books of Qutb and Bannaa. Hence, they innovated this principles, to make the innovated teachings of Qutb and Bannaa (and their books) more palatable and easier to present to the youth.

The Innovation of the Permissibility of the Multiplicity of Groups : claiming that the existence of the various Islamic groups today is “manifest goodness” and that claiming otherwise is “an act of destruction”. And this is opposed by the clear texts of the Book and the Sunnah which condemn splitting and differing. And whoever considers the affair of the likes of these groups (Ikhwaan, Tabligh, Hizb ut-Tahrir) and the likes, then he will realise that they have split on the fundamentals of the aqeedah and the manhaj of the Salaf. So it is not a case of “allowable differing”. This innovation was unique to Abdur-Rahmaan Abdul-Khaaliq, and it is also in fact, a revival of the bid'ah of Bannaa, as outlined above. The effects of this innovation is also manifested by the fact that many of those upon the manhaj of Qutb and Bannaa today show allegiance based not upon the Salafi Aqeedah, but based upon their own form of exaggerated Haakimiyyah. Hence, you see them showing loyalty for the sake of Deobandite, Muqallid Hanafis, who hold beliefs reaching the level of kufr and the greatest of innovations - merely because they have established the hudood and other affairs related to the governing of a state - and at the same time they wage a war against the adherents to the pure and clear Salafi aqeedah, but who fall into the affairs of sin and disobedience and the major sins and the likes.

The Innovation of Takfir of the Sinners : claiming that those who promote sins, or boast about the sins they committed, or those who call to sin (such as drinking, fornication and the likes) that all of this is kufr and its perpetrator is an apostate. And this is but the madhhab of the Khawaarij. They were lead to revive this innovation due to their extremism in the field of al-Haakimiyyah and making the rule and rulership the most special characteristic of Tawheed. They reasoned that a person who does these acts, must not be really judging by what Allaah has revealed, because a person

can only fall into these acts (of open sin and boasting about sin), and persisting in them, and committing them in an organised, regular manner if he considers them to be permissible and hence making halaal what Allaah made haraam is kufr. So in this manner, they judged the open sinners to be disbelievers. This was spoken of by Safar al-Hawali and Salman al-Awdah, and is something that is found amongst most Kharijite Renegades in that they take issues of sin, like fornication, usury, bribery, tyranny and oppression and the likes - which no doubt occurs in all Muslim countries - and then based upon these affairs they attribute kufr (i.e. the major kufr) to whole governments and states.

The Innovation of Extremism in Fiqh ul-Waaqi' : And this relates to the knowledge of current affairs and what is happening in the Ummah. While this is from the Sharee'ah, with conditions, limits and guidelines as to who can indulge in it, those who are upon the ideology of Qutubism, Bannaawism, Turaathism and Suroorism, have gone to extremes in this regard and occupied the youth, away from learning of the religion and into learning about the plots, plans and conspiracies of the Infidels, bewildering and confusing the youth in all of that. This is actually connected with their need to engage the masses in "political work" and "activism", such that the power is with the people, and hence, they can then be mobilised into taking part in democratic elections to effect change, or led into a bloody revolution.

The Innovation of Attacking the Honour of the Scholars : And this is an old innovation first introduced by the Mu'tazilah who began to call the Scholars of Ahl us-Sunnah as "The Scholars of Women's Menses and Impurities" because they did not indulge in their Ilm ul-Kalaam (Theological Rhetoric or Philosophical Thought) and hence they claimed these scholars knew nothing of the affairs. In a similar vain, those upon the ideologies listed above, labelled our Ulamaa "Scholars of Women's Menses and Impurities" and the "Skin-Deep Ulamaa" and "Present in Body, Absent in Mind" and other such things - because, as they claim, they do not know anything about the current affairs. However, these attacks and slanders have only arisen because our Scholars did not agree to their innovation of extremism in Fiqh ul-Waaqi'. This occurred from the likes of Safar al-Hawali, Salman al-Awdah, Abdur-Rahmaan Abdul-Khaaliq and others. There is no doubt that the Qutubiyyah do not hold Fiqh ul-Waaqi' to be fard 'ayn (obligatory upon everyone), yet if this is the case, why then did they assault and accuse the Salafi Mashayikh and scorn them and ridicule them for not knowing the current affairs?!

The Innovation of Showing Loyalty for the Sake of the Innovators : And because the source of the teachings of those upon these ideologies were those who fell into the greatest of innovations (until even statements of kufr and apostasy), such as Sayyid Qutb, then they began to show undue loyalty and love for these innovators, loving and hating for their sake - despite their knowledge that these people fell into the greatest of innovations and mistakes and had deviation in the fields of Aqidah and Tawheed. So they began to defend the likes of these Innovators, whilst at the same time, assaulting the Shaikhs of Ahl us-Sunnah, those who were sound in Aqidah, Tawheed and Sunnah. This was most clearly exemplified (and still is) by the likes of Salman al-

Awdah and Safar al-Hawali, and Abdur-Rahmaan Abdul-Khaaliq and all of this is the legacy of Hassan al-Banna.

The Innovation of Extremism in Jihaad : And because of what was promised by Allaah concerning the humiliation of this Ummah and the domination of the enemies, then those upon the ideologies listed above want to engage the Ummah in a Jihad which is actually premature. Meaning that the precursors to this Jihaad are not in place. We find much Shirk and Innovation in the Ummah, much sins and disobedience, the spread and vice and so on. Alongside all of that, the “Jihadists” have abandoned the methodology of the Prophets in laying down the foundations for this true Jihaad. Hence, the Scholars of Ahl us-Sunnah, tried to redress this imbalance by placing less emphasis on the type of Jihad these people were calling to (which was mainly derived from the teachings of Sayyid Qutb, a destructive partisan Jihaad that is directed towards states and governments), and more emphasis on the concepts of purification of the Islamic aqidah and tawheed and cultivation of the Ummah upon it, such that the Jihaad that will, in truth, be aided by Allaah, can come into effect. However, those who did not adhere to the methodology of the Prophets thought that this was a denial of Jihad and a belittlement of it, and cowardice and submission to the enemy. And this was from their ignorance, since Jihaad is not merely the outward manifestation of physical fighting, it has many levels and stages and types. No one denies Jihad, but the issue is that we have to prepare for it in the manner Allaah has outlined, both in terms of aqidah and tawheed and purifying the Ummah of all the filth that has crept in, then by way of taqwaa and righteous actions, and then also physical and military preparations. However, those who have entered into the innovation of Qutubism and Bannaawism and the likes, then instead of patiently nurturing the youth upon the likes of these affairs, they have involved them with ‘fiqh ul-waaqi’“, engrossed them in Politics, taken them away from the Rabbaani, Senior, Erudite Scholars and instead taken them to the heads of Innovation such as Sayyid Qutb and Hassan al-Banna and Mawdoodi and the likes and the extremism found in their teachings. Hence, they are not involved in the required tasfiyah (purification) and tarbiyah (cultivation) - that is on a collective, societal level. Rather, they have made something other than this to be the starting point of their da'wh whether it be Jihaad, or Politics or Haakimiyyah or the other affairs, on a collective, societal level, and then they show loyalty and disownment based upon their orientation - not for the sake of the Salafi Aqeedah and Manhaj. This is why you see them defend a Raafidee Heretic (Sayyid Qutb) who attacked one of Allaah's Messengers, and who spoke almost every innovation in history. Hence, their loyalty is not for the sake of the Salafi Aqeedah but for something else.